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Editorial

ACCORDING to the Oxford English Dictionary, the word "eschatology" and its cognates are only about a hundred years old. The antiquity of man's interest in the last things would have led one to expect the earlier invention of a word to denote it. Moreover, when one considers the frequency of the use of the word "eschatological" since it became popular in theological speech, it seems odd that a shorter and more elegant substitute has not yet been devised. A French writer (H. I. Marrou) has indeed pointed out that the term "eschatologique" (=concerning *the doctrine of* the last things) is often used when what is meant is "eschatique" (=concerning the last things). But we must pronounce this to be a tiresome quibble. If students were henceforth required to distinguish between the spelling, pronunciation and meaning of "eschatic" and "ecstatic", too heavy an additional burden would be laid on their already harassed teachers. Until some better suggestion is made, we shall then continue to let "eschatological" refer to both the last things and the doctrine of the last things.

The contemporary, as distinguished from the perennial, interest in eschatology has various causes. First in point of time was the discovery of N.T. scholarship that the original gospel had essentially to do not only with the last things, but actually with the impending end of the world. This discovery has been modified in more ways than one since it became familiar in England through the translation of Schweitzer's *Von Reimarus zu Wrede*. But it has not been possible, since then, for anyone seriously studying the N.T. to do so without attending to its eschatological aspect, and other theological studies—doctrinal, liturgical, etc.—have been given a fresh direction, an eschatological direction, in consequence. Secondly, the manifestly critical condition of civilization since 1914 has driven reflective minds to look for a philosophy of history that will give meaning to what is happening in the world—and a philosophy of history must have something to say about *ta eschata*. Thirdly, the liveliness and propaganda of adventist sects, and the ferment of adventist notions within sections of historic Christendom, impose upon theologians the duty of declaring what they believe to be the truth about the end of the world and the final advent of Christ. Fourthly, atomic and other scientific developments have given rise to the suspicion that it is now within man's power, either deliberately or inadvertently, to destroy all human life on this earth, which would be the end of the world so far as human beings are concerned.

These different kinds of interest in eschatology are not likely to diminish in the near future, and it may be that Christian thinking for a long time to come (if there be a long time to come) will largely

be an attempt to answer questions about the last things. If so, the Dominican periodical *Lumière et Vie*[1] has done a useful service to theologians in devoting the whole of a recent issue to a series of articles on this subject. The rather sensational title given to the whole series, "La Fin du Monde est-elle pour demain", may obscure the fact that it is a weighty and sober survey of the principal questions that men can ask about "the end of the world". The questions fall into three main classes.

First, there are the questions that are proper to the natural sciences. An astronomer considers whether within a calculable future anything is likely to happen to the earth from outside that will bring human history to an end, and he concludes that astronomy can with assurance say nothing more definite than that a time will come in the remote future when human survival on this planet will be impossible. A physicist inquires whether the inhabitants of the earth could now make their habitation entirely uninhabitable, and concludes that in the present state of scientific knowledge this would not be possible, although it may become possible.

Secondly, there are the questions that are proper to biblical theology. O.T. and N.T. theologians agree that while the Bible teaches that history is linear and not cyclic, and so will have an end, yet it has not pleased God to reveal the date or manner of the end. In fact what emerges so far is that neither natural science nor divine revelation affords any information about the time of the end, and therefore no predictions about that are warranted.

There is, however, a third group of questions, and a third group of essays in this number of *Lumière et Vie*, which the editor classifies as "historico-sociologique". Here understanding is sought of the character and intensity of eschatological expectation in certain historical epochs, and the present meaning of the Christian hope in the final advent of Christ is explored from various points of view. One writer, for example, who has lived behind the iron curtain says that for Christians there the reign of Antichrist and the end of the world have already begun: they have also begun, he says, on this side of the iron curtain, but Christians here are not yet awake to the fact. It is there, not here, he says, that he learned what little he knows. Certainly we know little enough here of how present experience of the last things can transform a man's whole attitude to life and the atmosphere of a whole church's worship. It is in this third field of inquiry that there is most need and scope for greater clarification and for deeper understanding.

May we remind our readers that some of their friends might welcome a year's subscription to Theology as a Christmas present? *The Eastern Churches Quarterly* lately called attention to the fact that "Theology . . . remains at the amazingly low price of 1s." (12s. per annum, post free). While our circulation has increased in recent years, we are sure there are still many potential readers who are waiting for the kind of introduction a Christmas gift can effect.

[1] No. 11, September 1953. Published at Saint-Alban-Leysse (Savoie). 400 frs.

Time and the Second Coming

It is both noteworthy and gratifying that increasing attention is being paid to-day to the question of our Lord's Second Coming, for while belief in it is regularly professed in the *Te Deum* and the Creeds and in Advent, few regular worshippers could speak about it with much intelligence or conviction. The impact of two wars and the resulting "apocalyptic" conditions and experiences have turned men's thoughts in this direction and borne fruit in such books as C. H. Dodd's *The Coming of Christ* (broadcast addresses); Brother Edward's symposium, *Behold, Thy King Cometh*; J. A. T. Robinson's *In the End, God*; and, on a larger scale, Dr E. Lampert, *The Apocalypse of History*; Dr T. F. Glasson, *The Second Advent*; *His Appearing and His Kingdom*; Principal J. Marsh, *The Fulness of Time*; W. Manson and others, *Eschatology* (Scottish Journal of Theology, Occasional Paper, No. 2). This is all to the good, but there is one aspect of the discussion to which attention should be called and which needs to be rectified, viz. the fact that most of those who take part in it have not yet freed themselves from obsession with the time element, particularly the writers in Brother Edward's book. This is not surprising, for we live under the conditions imposed by the time succession, and we take it for granted as we do the air which we breathe or the force of gravity, and we cannot get rid of it. Also, the traditional language of eschatology is inevitably that of time succession, and when our Lord himself has used it most of us would hesitate before attempting to change or remove it. And John Bull has a literal mind and explains things at their face value; his is a factual mind, three-dimensional, preferring the concrete to the abstract.

This failure has caused the comparative neglect of the teaching of the fourth Gospel on this matter. The Synoptists are relatively simple and straightforward and St John is not; its surface simplicity conceals great and elusive depths, and its teaching about the last things and the *Parousia* avoids the traditional language, and it gives an interpretation of our Lord's teaching which "transmutes" that as given by the Synoptists. The writer, after a generation or more of intense Christian experience both inward and outward, and of non-realization of the expected visible return of Jesus to earth, asserts with the daring of full conviction that the return did take place, at Pentecost, in the coming of the Holy Spirit. He does not reject the idea of a "last day"; he is aware of time but he is not constricted by it, and there is a timelessness about his viewpoint, so that he can see the judgment taking place already and continuously in men's acts and thoughts and the end already present.

The subtle, spiritual mind of the writer is beyond the reach of many, though most of us appreciate the beauty of his Gospel and the truth and appeal of his teaching; but it is his teaching on the Second Coming which is needed and most applicable to-day, and as among the latest teaching of the New Testament it should be the best and the most important and valuable. It does not contradict that of the Synoptists, for if there is a differentiation between the Persons of the

Blessed Trinity there is also a unity, so that the coming of the Spirit of Christ can be truthfully called the coming of Christ, and Pentecost was a coming in time and space and under earthly material conditions. It also satisfies such passages as Matt. 10. 23; 16. 28; 24. 3, 14; 34–6; 26. 64 (cf. John 3. 8); Mark 9. 1; John 21. 22; Rev. 1. 7; 22. 20; and the parables of the Nobleman going to a far country and the Pounds; indeed it satisfies and harmonizes with all the other teaching. Pentecost set up and effected a judgment on our Lord's generation, and whenever the Holy Spirit makes an impact on the spirit of man Christ through his Spirit judges us and makes us judge ourselves (John 16. 8). His coming, further, is not only of judgment, it is also a coming of redemption and salvation and of new life.

There is also a less obvious but none the less important and necessary truth which has hardly been noticed, if at all, viz. that this interpretation of the Second Coming does not regard it in isolation, but operates in conjunction with other essential doctrines; for the Holy Spirit as the Spirit of Christ works in and through the Church, and the Church is the Body of Christ, the material expression and organism of his earthly life now; the Church completes as well as extends his Incarnation, makes effective the at-one-ing, and brings the new life of the Risen and Ascended Christ to man through the sacraments (cf. 1 Cor. 4. 8; 10. 11; Eph. 2. 6; Heb. 6. 5; 12. 22). A visible return of Jesus such as described by the Synoptists and the popular view would be in the nature of a reincarnation or semi-reincarnation; it would be a putting back of the clock, movement in the wrong direction, a reversal of the historic order and process. It contradicts John 14. 16 "that he may be with you for ever". If time and earth are to be superseded what need is there of a return in a material form? It would also limit, as before, his earthly activity, and to explain the possibility of a universal Presence in the terms of television seems hardly adequate or worthy. It may be that this popular view has contributed something to the neglect of the doctrine of the Holy Spirit and the Church to which we are now happily trying to give more attention.

Behind the details of eschatology lies the problem of time, and it is the failure of many writers on the Second Coming to realize the temporariness of time that holds them fast to the idea of a return in the future, instead of realizing more fully the Presence here and now (cf. Dodd, op. cit., p. 7: "Perhaps the coming of Christ is dateless, because it lies outside our system of time-reckoning altogether." "The spiritual value of the eschatological drama is best grasped when it is understood, not as a quasi-literal description of a future event, but as a parable of the continuous and permanent relation of the perpetually imminent eternal order to the process of events in time." —*Doctrinal Report*, 1938, p. 205.)

The Holy Spirit is outside matter and time. We cannot yet rid ourselves of time and successiveness, but we can to some extent rise above it, and we do; we live under two sets of conditions at once, our feet on earth and our heads in the clouds of heaven; but time varies, it is not constant except by the clock; it means much to a child, less

as we grow older, and there are occasions when "with thee conversing I forget all time":

> "The days and hours are ever glancing by,
> . . . . . .
> But with the Nameless is nor Day nor Hour;
> Tho' we, thin minds, who creep from thought to thought,
> Break into 'Thens' and 'Whens' the Eternal Now;
> This double seeming of the single world!"
>
> TENNYSON, *The Ancient Sage*.

Professor O. Cullmann, of Basle, has stimulated fresh thought on this matter, and aiming in his *Christ and Time* (E.T. 1951) at discovering what is essential in the Christian message, i.e. at presenting the redemptive history of the Bible (p. 16), has made an interesting and suggestive if incidental study of Time as presented by the Biblical writers. He notes (p. 51) that Hebrew thought conceived time as linear, as a continuous process on an upward rising line, and he contrasts this with the Greek concept of time as cyclic. He discusses (p. 38) the words used in the New Testament for time: *kairos*, which equals a fixed point of time with a particular reference and meaning (J. A. T. Robinson's "Momentous Time"); *aion*, which equals time in duration whether defined or undefined. To him eternity is not to be set in opposition to and contrasted with time; it is not timelessness but endless time (pp. 45, 62). He rightly notes (p. 23) the inseparable link between Christianity and history, a "scandal of particularity" which is inevitable, and he shows (p. 81) how the Incarnation shifted the focal turning-point in history from the unknown future of Jewish Messianism to a known fact and happening, which event, although past, governs and influences all present and future happenings. This central fact creates a perpetual tension (pp. 145, 153 ff., 199, 211 ff., 224 ff., 238); all events past, present, and future are relative to it; the time has been fulfilled, but the redemptive process is not complete, even if already here and now we can in the Holy Spirit survey all time and share in the totality of the gifts of redemption (p. 76).

With much of Cullmann's description of Time as presented by the Bible there will be agreement, but it is a pity that he has limited himself so rigidly to it, a defect noticeable in most of the contributors to Brother Edward's symposium, and to the factual events of history (pp. 23, 129, 168, 213, 232), and that he appears to have a rooted objection to philosophy, declaring that Greek thought is "apostasy" and Platonism "erroneous" (pp. 54, 65), a strange instance of lapse into the familiar "either-or" trap (p. 58). Granted that the Jews were not philosophical, speculative; that they were much impressed by the action of God in history and were therefore predisposed to think only in terms of linear time; that their thought was concrete and not abstract, and therefore concerned with this earth (p. 142); that Christianity is indissolubly linked with an event in the time succession, and that each of us is inseparably tied to a here and now;—it must also be recognized that both St Paul and St John and the writer to the Hebrews were in touch with and were influenced by Greek

thought; that while entrusted with the most valuable and indeed vital parts of truth the Jews did not have a monopoly of it as a whole; that Hellenism represents a large section of the human outlook and need, and was accepted by both Jews and Christians as having a contribution to make to truth (just as the Latin outlook with its severely practical sense has its part to play). The individual has his personal problems as well as those of his community life, and at times he does have a feeling of imprisonment, of being caught in the time machine; and this machine has an undoubted circular character and from it he desires to be freed. Greek thought and philosophy may be for the few but they have the right not to be ignored. Further, the essence of life is spirit, and it is unacceptable that spirit should be limited to time sequence (pp. 46, 93), and for this reason some such concept as rising above time, transcending time, a higher dimension or category, is required. And is there any meaning in the phrase "endless time"? Is it no more than an attempt to express the inexpressible, like St Paul's "spiritual body"? And does it not connote that time has to be superseded by a different category? Idealism was always the essence of Jewish Messianism and our Lord definitely spiritualized the traditional details. Further, time is not necessarily "clock time"; G. Poiret in the *Hibbert Journal*, July 1953, measures it in terms of light and atoms; cf. M. Nicoll, *Living Time*, reviewed in the same number.

A similar study has been made by Principal John Marsh in *The Fulness of Time* (1952) and with more satisfying conclusions. He points out that in the Bible Time does not represent a point in a chronological reckoning (J. A. T. Robinson's "Momentary Time") so much as a period characterized by some particular content and opportunity, and that both the content and opportunity are God-given. This Biblical view is "realistic" and it is qualitative, not quantitative, marked by a category higher than the mere dimensional. The coming of Christ has so altered the whole set-up of life that it is possible for the Christian to live in two worlds, two ages, at one and the same time (p. 32). To the prophets time was often foreshortened and they could say that a future event had already come to pass, in virtue of the "word of God" which came to them and the power of which could not be denied (pp. 63, 130); in his Incarnation our Lord and the New Testament writers saw summed up and concentrated the whole of past, present and future. Eternity is a matter of quality, not of time and space (p. 139) and the Incarnation was the "end", the fulfilment which gives meaning to the past and is intended to influence and change the present and the future; the centre of interest, therefore, passes from chronological time to its content, from the "when" to the "what" (p. 141; cf. Lampert, pp. 16, 40, 53). The eternal and the temporal are related, but the relation is not temporal (p. 144); time is the vehicle of the eternal, but the eternal is not subject to succession, it imposes its pattern on events and gives them shape and character and meaning; the fundamental Biblical category is not chronology but fulfilment (p. 157), so that time is transcended. (Cf. W. Robinson, *The Eschatology of the*

Epistle to the Hebrews, p. 18; and his article in THEOLOGY, February 1952.) Dr Marsh concludes (p. 181): "The Bible . . . cannot come nearer to portraying the inner quality of his (God's) existence than to stretch our terms of temporal existence to the utmost, thereby to point out to us that God is both deeply implicated in our subjection to time, and yet remains himself Lord over it, in a quality of existence that our human measure cannot fathom nor our human speech fully express. What emerges as solid conviction and hope for the Christian is that in Christ he has been delivered from his subjection not only to sin, but to time; and called to share not only God's holiness and purity, but also his blessed eternity; and that is both his treasure now, and his hope for the world to come" (cf. Dodd, *The Interpretation of the Fourth Gospel*, pp. 144 ff.).

Dr Marsh allows Greek thought and philosophy their place and in an appendix criticizes several of Cullmann's contentions and arguments, especially his conception of Bible time as linear and chronological and of eternity as equal to endless time; of Christ as the mid-point in time when his work on earth was really a fulfilment, an "end".

Dr Marsh does not allow that time is spiral (p. 167), yet if the spiral be in the form of a cone it does lead to something, and a spiral cone is as good an illustration of the working of the Spirit of Christ in the Church as any illustration can be; for the whole area of the operation is conceived at once and there is advance, but there is no endlessness or dead end of a straight line; there is elevation, and the whole process and frame is gradually brought into a whole and is unified by the apex. Or the whole process and area may be compared to a vast cauldron in which the contents are at different stages of the cooking, some parts also bubbling with tremendous energy, others quiescent; yet, there is a *totum simul*, a simultaneity, a contemporaneity, and the completion or "end" is already present in the purpose and activity expressed by the heat and the cook. (Cf. my *Second Coming of Christ*, 1916, p. 146. The work of J. W. Dunne bears also on this.)

Eternity is everlastingness because it includes and transcends the time successiveness, but it is more, because it includes also and requires perfection, i.e. quality as well as quantity, virtue as well as mass; it goes beyond the three dimensions (the language of time and space is inevitable, we have no other as yet and there are entities beyond the power of language to express); it is a question of what rather than how, when, where. The essence is not length of time, duration, "everlasting life", but quality of experience, intensity, "voltage", the "crowded hour of glorious life" which "is worth an age without a name".

Truth, moral goodness, beauty, though present and realized under temporal, spatial and material conditions, are of a different order. They come into a different category. Intuition must carry on and complete where reason stops short, "myth" and poetry supplement fact and prose.

This is why we can and should try to ignore time even while we

live under its restrictions, and recognize and live in the eternal NOW of the Presence of Christ through his Holy Spirit in the Church, even though we know that "the end is not yet", that time must and will have its end, that there must and will be a final judgment, ratifying and summing up all previous judgments and deciding the permanent state of men. There is always under present conditions a polarity, a tension, between time and eternity, between "now" and "then", and if there has been a Second Coming and many other comings since, making a perpetual Presence (*Parousia*), there must also be a last coming which will "finalize" a situation which is already final. (Robinson, op. cit., p. 63. Cf. here T. S. Eliot, *Burnt Norton, Little Gidding*, Lampert, p. 57.)

I would plead yet again that further and sympathetic attention be given to the fourth Gospel and its equation of Pentecost with the Second Coming or Parousia, and without being pedantic we might well speak of our Lord's "last" or "final" coming rather than his "second". This equation of the "second" coming with the gift of the Holy Spirit is of immense importance and value and urgency. It combines both the Hebrew and the Greek conception of time and adds the Roman contribution of practical action in the use of it.

It saves us from day-dreaming which can only bring disillusion, and from despair (it is not only "pie in the sky", it is pie here and now; we both have our cake and eat it; indeed it is the fairy cake of which the more you eat the larger it grows). It saves us from the inactivity and refusal to co-operate with God which only puts the "end" further off. It keeps us on our toes in checking and judging ourselves in every thought and act, in "marking the first signal of his hand" and in acting on it, in making our plans and framing our decisions, in "buying up" (getting the best bargain out of) our opportunities. It continually stimulates us to face and remove evils of every kind, material as well as moral, and material evils by means of moral good; it is the driving force of evangelism.

"The End . . . is not mere destruction and judgment from without but also man's destiny and vocation—to transform the world in the power of his divinely-willed and divinely-given creatorship" (Lampert, p. 50; cf. Cullmann, 213, 217 ff.). Our failure here may well be the reason why the Lord "delayeth his coming".

It provides Toynbee's "transfiguration" of the current situation; for although this material universe is to be destroyed and though the New Jerusalem is not built by man but comes from heaven, it is to earth that it comes and it is earthly things which are used in the first stages of its realization. And there is the continual and increasing gratification of Christ's personal Presence and companionship, guidance, support; of working with him and seeing him at work; of deepening spiritual perception. And this spiritual Presence is available at all times and in all places and for everyone alike whoever and wherever they may be, for Marthas as well as Marys, Peters as well as Johns.

S. P. T. PRIDEAUX.

The Learning Church

Sir Richard Livingstone pointed out some years ago that the great weakness of our education in England was the gap between theory and practice, between learning and experience. The criticism applies quite forcibly to the education of churchpeople in the life of the parish to-day. To children and adolescents and adults who continue to be treated as the Church's children, an idealized and theoretical version of the Christian religion is presented. Such education is mainly concerned with the transmission of "orthodoxy", resting upon the assumption that the Church—for this purpose its theologians and divines—knows the answers to the specific problems of our time. In consequence there has been bred an attitude of passivity, uncritical and unadventurous, mistrustful of changes in life and fearful in the face of new demands. The Christian religion has been largely turned into this kind of life, always, in St Stephen's phrase, "resisting the Holy Ghost", always clinging to the past, always anxious to forbid to prophesy, always fearful that the Spirit would blow where it listeth, and blow in an unorthodox direction.

There is, on the other hand, an attitude which refuses to accept this orthodoxy, but has no confidence in its own ability to solve the problems. The most illuminating expression of it was made in the "Education of Hendy Adams" years ago: the frank acknowledgement of a sense that every decade of life between 1840 and 1910 posed problems for which past education had provided not even a satisfactory approach. Adams appreciated the waywardness of the Holy Ghost, but felt that he never came within sight of an education that might help to solve his problems. What he lacked was something which has robust acknowledgement in Lancelot Whyte's *Next Development in Man*—"When a great ideal has ceased to illuminate the human understanding and has therefore lost its power, man has no choice but *to search afresh for some element in the processes of the real world with which he can identify himself.* At such a moment men may believe that they have lost something beyond price, for a grand vision has faded into despair, and self-assurance given place to humiliation of man's inability to understand himself. Yet there is no persistence in complete despair; when the guiding theme of any field of activity has gone beyond hope, the formative processes immediately begin to shape the new course."

How then can we begin to equip a generation of churchpeople bewildered by the changes of our times and so largely passive in their attitude, with one that is confident, inquiring, humble and capable of being expressed in immediate and direct relationships? What we have to face, if we try to be realistic in the matter of the education of adults to-day, is the fact that the traditional words, concepts and practices have "gone dead".

Much of the Christian "set-up" is in the field of sanctioned "make-believe"—but not from this comes the dynamic of men and purposes which now shape the world! And when I say that so much of the traditional teaching has *gone dead* I am thinking of such Christian

conceptions as Sin, Sacrifice, Grace, Resurrection, Redemption and so on, because the attitude to these has to an extent not generally recognized been conditioned by the social epochs of the past. "Sin" has terrific weight when it is tied to "taboo" on the one hand, and to a cosmology of Heaven and Hell on the other, but should these decay (and decayed they are) you are left with the present-day situation where every would-be moralist goes about lamenting that people have no sense of sin. "Sacrifice" similarly is of profound importance when it is tied to propitiatory or social concepts. To-day it is dwindled down to such a ghost that it excites no stir. And the place once occupied by these powerful conceptions has been taken—no doubt for the time being with extravagant superficiality—by "nerves", "germs", "economic laws", and so on—and mostly used in modern England with an overall degenerative and decaying connotation. Now, the local Church has got an enormous job to do to help in the conscious reshaping of the fabric of social life—the way people are to live and what they are to live for. No other body can do it as well as the Christian Church, provided that the Christian Church comes alive to the responsibility, but—with or without the Church—it has got to be done and will be done, and at the moment the great bulk of churchpeople are quite ignorant of all this, preoccupied with other things and likely to let the job go by default. It is one thing to say that Christians should be in the world as soul to body—it is quite another to get Christians to see what this means and do much about it.

So the priorities work out like this:

1. To get the rank and file of churchpeople to see what is happening in the world; the phrase quoted was, "to search afresh in the processes of the real world for some element with which he can identify himself". It means having a live interest in, concern for, knowledge of what is going on, and to be prepared to find out.

2. To get churchpeople to see that these things are not just to be written off as "politics", but are the movement of God in history. Our need is for a workable, bracing, demanding philosophy of history (much more thoroughgoing than the teaching syllabus indicated). We have got to be able to say with Gerald Manley Hopkins, not in a pious but in a working fashion, "Over again I feel thy finger and find thee. . . ."

Paul Tillich said, "Nobody can understand the character of the present world revolution who has not been prepared for it by the Marxist analysis. . . ." The whole of the latter part of *The Protestant Era* is relevant here; I believe much of it to be inescapable, and whether you agree with his answers or not, the need for the philosophy of history is there, and it has got to have its explicit references to Kenya and China, etc., and, if need be, fewer references to eighth-century Israel. People have got to see that their part in shaping history is a real one and that it is this which gives point and direction to the Christian effort. People have got to see that they are perilously involved with God in new acts of creation. Men are now doing deliberately in a few months what otherwise natural processes might

have covered in centuries, or not at all. Men have been growing into this for centuries, but now it is becoming deliberate and conscious, not least in the sociological world.

3. To get churchpeople to commit themselves to definite action in respect of such changes—to become fellow workers—to identify themselves with the formative processes that are going on, and at the same time to disentangle themselves from irrelevant attachments to the old order and its institutions. People must learn the hard lesson here of what obeying God's will means. Either you will give yourselves to the process of refashioning social life—on a world scale and yet with immediate reference to your part in it—or you will find yourselves excluded from it and be shown, year by year, to be more irrelevant, unnecessary, discarded. God will give his Kingdom to a people bringing forth the fruits thereof.

4. To get churchpeople to start doing this within the parishes, by seeing the need to *alter the "shape" of their life as churchpeople*—to cut right through the accumulation of services and organizations and assumptions about the spiritual life, and clear the ground for two things—(1) a Service, (2) a Meeting—out of which there is germinated a way of living—thinking—speaking—doing, which is directed to different social life, fuller, freer, better than that which we have, not because we want it but because we begin to see that God means to have it.

5. To get churchpeople to see that this means getting absolutely clear about God *inside* the life we are living, i.e. to be so definite about the immanence and the incarnation that we can leave the transcendence to take care of itself. (Most of what is said about the transcendence of God is sheer idealism anyway.) To be so definite and passionate and convinced about God taking our manhood that there flows into them a *confidence that will make them distinguishable at once from all the dejected spineless* people who are going about saying, "But what can we do? We've got no security—we've got no real knowledge." Hromadka said in 1948, "We've got to learn to live where there is no security." He said at Lund, "We've got to learn the prophetic 'Yes' to the circumstances." Now, the erecting of that confidence is a vital element in this educative process; that is to say, the acquisition of confidence is always an essential element in genuine education, and it comes from the discovery that you can do these things if you mean to and if you are humble enough to learn from repeated failures. Learning by doing is no educational novelty in schools, but it hasn't really got hold of the churchpeople—they are always learning in abstract and ending in ideas. It is important therefore to get churchpeople to see that the emphasis must always lie here; Christianity is a *method*—a *way*—not an *achievement*. The Christian Church is set to follow this way, and the way is educative if the movement is maintained. It becomes frankly the reverse of all that is meant by education if the movement is arrested. In all the aspects of life, therefore, the Church must exhibit signs of growth—willingness to experiment and willingness to scrutinize what actually is done.

The service, the meeting, and the scrutiny of life must therefore be kept as interpenetrative as possible. If the service, for example, is isolated, it is dead, and participation in it, however devout, is deadening. It is particularly important, therefore, with regard to the educative aspect of the Church service that there should be no suggestions that this is WORSHIP as contrasted with Work. The Church which assembles for Holy Communion is no more specifically addressing itself to Worship than the Church which meets at the Parish Meeting or the Church which operates through its dispersed members in social life. Devotional practices, however important, should not monopolize the meaning of worship, nor should the direction given in and through them culminate in the altar and leave the impression that worship is expressed in its highest form in such devotions. Every aspect of the complex movement of the Christian liturgy calls for understanding, and the illustration of the blood returning to the heart to be given new impetus is probably the nearest we can use. The emphasis must be that devotion of this kind is for Life's sake, and its direction outward. We go to the service and take part in it—not that we may there worship God so much as *that we may come away the better equipped to worship him.*

6. Much the same attitude pertains to the educative process of the Parish Meeting. Its teaching aspect must always be indirect, its primary aspect must always be that of taking notice of what is in any way bearing upon the life of the people in the world, which means that its best illustration is that of doing the job which that of the senses and the skin do for the human body, i.e. we are once more back at the matter of awareness or sensitiveness to what is going on. And if we take it this way we can see the truth of what John Grierson wrote about democratic education, "First, you must inspire interest in the community life; second, by creating warm sentiments with rgeard to one or other aspects of community life you will inspire the initiative which is the heart and soul of the democratic idea; third, you must help in creating common standards of community thinking and community doing: first, Interest; second, Participation; third, Standards of judgment."

I want now to relate this quite concretely to what is to be done at the Parish Meeting, which I would remind you means no more than assembling the Christian Church for certain purposes. Our task was to close the gap between learning and experience, and I should prefer to deal with it in the form of dialogue.

Q. "Are we, in thus assembling the Church, dealing with people of experience?"

A. "Yes, of course. We have available a good cross-section of average human experience of life. Let's utilize that."

Q. "Does the Church, in its education, generally begin by unlocking and using this experience?"

A. "No; it usually begins by directing attention to God, the Bible, the Sacraments."

Q. "But isn't the concept of God primary?"

A. "Logically, yes; psychologically, no. God is not on the thres-

hold of experience, and we must begin with the experience, not the ideas."

Q. "Will this range of experience be broad enough and deep enough? Shall we not be in danger of becoming too individual or too parochial?"

A. "It depends on how honestly and courageously we face this experience, i.e. how willing we are to be open and natural about it and not on the defensive, not trying to create an impression, etc. Almost any item of personal experience and social relationship involves the deepest ranges of belief and practice. It is usually by convention hedged round with fears, and the criticism of these is almost certain to arouse unsuspected difficulties, certain to shake a good deal of rather feeble faith, to start a lot of questionings and heart searchings and misgivings, to scare the timid and set many at odds with their friends."

Q. "Is this good educationally?"

A. "Yes, because the way to greater certainty must lie through doubt and must be taught to bear the strain—must be truly a matter of faith and not just acquiescence. Faith also must be a growing thing, and like all natural processes involve a mutual give and take with experience."

Q. "Must the parish priest be doing this with the rest of the Church in this process of inquiry?"

A. "Yes; that is to say, he, if anything, has got most to learn because through him the various strands of experience which the members contribute have somehow to be co-ordinated. He has also the difficult job of relating this to the continuing thing called the Universal Church without allowing that continuity to harden into a deposit or allowing the local church to lose its connexion with the whole. He has moreover to see that theology can help, but that theology is made for man, not man for theology."

Q. "Is there no place then for the more formal examination and study of the Christian doctrine?"

A. "Like most formal bodies of knowledge, theology stands on its head; the job of the teacher is to stand it on its feet, to begin all over again with the sort of experience out of which formal theology arose —and to use the form as a test or guide or incentive to continued scrutiny of experience."

Q. "What is the value of formal exposition of Christian teaching, Christian doctrine, about God, Christ and man, to people who have not yet admitted to themselves any need for God in their experience or even to know what this could mean?"

A. "None whatever—we waste our time in such exposition."

Q. "Are we concerned with the use which Church members make of their knowledge and understanding of the Christian faith?"

A. "No; ordinary Church life hardly touches this at all, because it rarely troubles to find out and lacks means to do so. The Parish Meeting, on the other hand, will be continually concerned to test, by review of actual experience, just what difference, if any, our continued membership of the Church, and our continued inquiry into

its life and faith, really make. The meeting will, year by year, be occupied with a good many of the same questions and problems, which people encounter over and over again at different levels of spiritual insight. In so far as education is a growing process, we are learning to meet old problems in changing ways and to pool this experience for the benefit of the whole Church."

Q. "Is not this method of teaching likely to produce a good deal of confusion of mind?"

A. "Yes, but anything is better than the mind of the seminary. We have to help each other to grow up into him in all things—which means becoming adult and mature in our way of facing problems. We can do that only by finding the answers which satisfy us in practice. The job of the alert Church is to teach its members to endure with a lively expectation that the truth will be found if we are honest and hopeful. If, on the other hand, you claim to know all the answers already, you have no need to be hopeful and you tend to solve your problems like a schoolboy with a crib."

1. It rests on the conviction that the job of the Church as a Spirit-informed body is to seek the truth, not in ideas but in a thorough experience of life in the world now, and realizing that every such gain in truth will reveal inadequacies and contradictions which must be wrestled with still further. I am sure that it is important to get people to see the force of the Hegelian "Everything that is now true is becoming false".

2. That the path of human progress in time is real, so that "New occasions teach new duties and time makes ancient good uncouth" to a far greater extent than orthodoxies care to admit. The area of absolute truth is so small, that of relative truth so large, that the job of the spirit of inquiry is immense. The answers of yesterday—of Jerusalem, Nicaea, and Chalcedon—won't do, "for we have not come this way heretofore"!

3. The local church is the place where this pursuit of truth through experience must be carried on. The more we ordinary people work in teams the more profitable our work will be; and the local church should be continuously engaged in this scrutiny of experience.

4. Faith is discerned in its embodiment in experience, it can only live by being expressed in the same way. The job of the local church, in its educative work, is therefore to direct the members to *do things*—as workers, as citizens, as husbands, wives, etc. It is fatally easy to adopt Naaman's lordly attitude to quite pedestrian things like passing resolutions, organizing deputations, making public protests; drawing back on the grounds that these things are not "spiritual enough". We cannot have it both ways. We cannot hope to have the rank and file of the Church concerned with "Christian" education, unless we get them to face the overall problem of education in England, and therefore get them to do elementary things in respect of nursery classes being closed, or the Select Committee's Report being known and being made the subject of a vigorous campaign. Now, I know that lots of people hate the very

idea of this and certainly won't do it; they are not going to demean themselves by taking part in any campaigns which mean a struggle—on the doorsteps, in the streets, in public meetings, inside the churches; but what then does a *Church militant* mean? In other words, the "action" must have a *real reference to the actual world we live in*, and the consequences of beginning on this line are enormous. People begin to be critical and alive to what they read in the press and in the Bible, critical of what they hear in the bus and the queues. I would apply the same criticism to our Diocesan Conferences. The bulk of the church-going people never hear with any concern what has been discussed, much less do anything about it, and our every failure to do anything contributes to the build-up of a passive Church.

I think that most Christians would agree with the words, "If one wants to have knowledge, one has to participate in the practice of changing existing conditions" (for if you do the deed you shall know of the doctrine). They are words used by perhaps the most influential non-Christian in the world, and might stir us a little to recognize that we are here *anyway to change existing conditions*, to help to shape life in a better way. It puts squarely before every Church, then, the question, What existing conditions need changing, and why? and how? and your program of education is already laid down. *By the degree of our concern with this changing of the "secular" world is our capacity to be educated as Christians and grow as Christians ultimately defined.*

ALAN ECCLESTONE.

Great Pastors—XII. William Evelyn Kingsbury (1867-1950)

WILLIAM EVELYN KINGSBURY served his title at Coombe-Bissett in Wiltshire and in 1891 joined the staff of Wigan Parish Church, where his uncle, the Hon. G. T. O. Bridgeman, was Rector. Kingsbury's ministry at Wigan lasted for twenty-seven years until he left to become secretary of the Actors' Church Union. In this work he ministered for a further twenty-one years until the war and continuous ill-health led him to retire in 1939. But his real ministry went on almost to the day of his death, in his eighty-fourth year, at Bath.

These bare facts on paper conceal a ministry which, in its several fields, must be ranked as one of the most remarkable of modern times. Kingsbury was not outstanding as a preacher or a theologian. He had, furthermore, the great handicap of being from his earliest years paralysed in both legs. In fact, his ordination was a triumph of self-discipline, of his indomitable faith and burning desire to minister. His secret strength lay in the continuous offering of himself and his physical infirmity in the divine service. The result was a man possessed of a seemingly unlimited capacity for love and friendship in Christ's service. Added to this he had great gifts as an organizer,

though for him no organization, large or small, was an end in itself, but rather only a means of reaching and helping souls. His work, its evidence and lasting effect, lies chiefly in the lives of countless hundreds and thousands of people of all sorts and conditions, who all have this in common, that Kingsbury was the most wonderful and godly man they ever knew. For Kingsbury had led them beyond himself to his Lord and theirs.

His success with people was irrespective of their age or calling—with children, above all with boys and young men, with girls and women, with rough hard-drinking miners (who knew him affectionately as "owd 'opper"), and with that odd assortment known as "the professionals" who week by week entered Wigan to appear in the music-halls and theatre of the town. And later in society drawing-rooms, or backstage in London or the provinces, he had just the same easy and irresistible appeal. Such remarkable versatility and range of appeal reveal unmistakably the selfless man, the true mark of sanctity. Kingsbury was always himself. It never occurred to him to pose, to be pompous or self-conscious. So all were at home with him and he treated them all the same. Money and rank were no barrier, but rather instruments used judiciously and effectively in his Master's service. Many count their real start and chance in life from his kindness and generosity, offered always unobtrusively.

His love of souls was seen always in action. In Wigan he knew everyone, not only those who went to church, but everyone in the parish and almost everyone in the whole town. He could not help being conspicuous—his small crippled figure, his odd method of getting about on a tricycle (frequently helped both uphill and downhill by choirboys) marked him out. But this alone does not account for the universal respect and love in which he was held by all sections and denominations.

After 1900, when he became senior curate, he exercised profound influence on many deacons and young priests who joined the parish staff. Kingsbury was father of the clergy house. He ran it as a homely community welcoming to its doors and going out to meet the people of the parish. The contrast between Kingsbury and R. G. Matthew (who became Rector in 1896) was a great creative force in the life of the parish. Matthew was a scholar, an eloquent preacher, a firm leader once he took his stand. But by nature he was shy and retiring and the big gates of his house were closed in the evenings and callers directed at the lodge to the clergy house. There was Kingsbury, the man who knew the people, who, despite his infirmity, got among them in all weathers with untiring energy, day after day, year after year, for twenty-seven years. His work was his life and he loved it. His sheer tenacity and perseverance are amazing in these days of shorter ministries. Despite that almost frightening deformity there was a most winning charm of manner, the ever-ready smile and wave of the hand, the word that sped people on their way. For Kingsbury never let anyone go by unnoticed, the same pastoral instinct which led St Aidan never to travel on horseback. Whatever happened in the parish, Kingsbury was always there. He became almost as per-

manent as the parish church itself. But with so vital a personality he was careful never to overshadow his chief.

He was a sound churchman. In the 1860s Canon Bridgeman had brought to Wigan a sound, if austere, Tractarianism. Year followed year with all the great seasons of the Church duly observed in well-attended worship. There were no stunts, only the field treats for the Sunday school and the annual outings in wagonettes, of which the faded photographs reveal a joy in which Kingsbury delighted. He took a full share in laying a foundation of sound instruction in Christian faith and life in the lives of many—in day schools, Sunday schools, and in the well-ordered system of classes and guilds of those days. The Church Lads' Brigade was his favourite child, and his influence was felt far and wide in the vast camps of the north which he always attended and of which he was the life and soul. The registers he kept so carefully disclose the way each lad's development was lovingly watched and guided. In those days numbers reached high proportions, but to Kingsbury souls were more important than numbers. He was always ready in his own way to remind people of the duty and discipline expected of them as Christians. He led not a few penitents to the throne of grace. He always seemed to know what was in quite ordinary people and how to bring it out. He did not demand of them the standard of his own life (which contained a strong element of mortification), but those who knew Kingsbury aimed as a result higher in their own lives. His effect on people was due more to his life than to his doctrine, though his life sprang wholly from his doctrine and frequent prayer. People noticed that he was always the same—patient, cheerful, courteous, unfailingly kind. He was a strong and forceful leader who, however, did not make enemies and whom men had no alternative but to follow simply because he was—Kingsbury.

He had a daily fight to keep in the active ministry. With the help of others he carried out strenuous and painful exercises which he had begun as an undergraduate at Oxford. He hated to be treated as a cripple and to be offered assistance, knowing well that once he ceased to be independent his energy and will-power would be sacrificed. But physical suffering, though it never left him for long (he had in all twelve operations), did not harden him but only deepened his compassion and brought him nearer to Christ. He used it for a well. How costly his ministry was to himself few people knew. Even at the altar he had recourse to the use of sticks. When he was baptizing, the baby had to be held for him. Nothing was more characteristic of him than the way he would say to children, who might well have been frightened by his appearance, "Look at my funny legs". He even loved to swim and to teach boys that art. He was responsible for giving elementary school-children the chance of learning to swim. There were people who did not expect to find a clergyman in the water at the town swimming baths, or to see him pull up his car to give a lift to a collier, still less to find on his study table photos of actresses affectionately inscribed "With love from Flo". But Kingsbury was above convention.

The day came when he felt it right to leave Wigan and to devote himself entirely to the work in which he was already actively engaged, the service of an entire profession. He had met, either backstage or in their lodgings, practically every "professional" who had come to Wigan. It was not unknown for him to go out after evensong on a wet Sunday night and himself find lodgings for someone. He had kept open house for them, for he was a generous and witty host with considerable musical gifts himself. He had just the right pastoral gifts to win many actors and actresses for Christ and to deepen their church life. So the field of his ministry changed, but its mode and strength remained the same. He had an instinctive understanding of the problems and difficulties which faced stage people, particularly the young and the poor, whose careers were just beginning. To them he gave himself completely, sacrificing comfort and rest, time and time again, crossing London to see that some chorus girls were encouraged by friendship and some supper. To him it was perfectly natural to kneel in the green-room whilst the show was on and lead the company in the Lord's Prayer. His mobility was astounding. He would take his girls even on top of the buses, for, though his legs were useless, he had become prodigiously strong in the arms and shoulders.

He loved everyone and everything in the theatre. No one was too unimportant to be remembered, sought out, prayed for and helped. He never let anyone go. However busy he might be (and correspondence alone was often a day's work and there were constant callers at his office in Soho), he never failed to find time to meet a train from Wigan. He wrote, almost to his dying day, to some of the humblest houses in the parish.

Kingsbury had long felt keenly the plight of children whose parents were constantly on tour. Together with the Rev. Donald Hole (the founder of the A.C.U.) he was largely responsible for the opening of a permanent Children's Hostel. He made many journeys up and down the country to make the work of the A.C.U. more widely known in the Church. The present strength of the A.C.U. owes a great deal to Kingsbury's wise guidance and tireless energy.

Though he left behind him movements and societies strengthened and placed on firm foundations by his efforts, his ministry was always a personal one. It always rested on the twin pillars of love and friendship. And so it was fitting that it should end as a ministry concerned entirely with people. It has been said of him that his spirit was always seeking to reach the spirit of others. Those last years in Bath are in some ways the most memorable of all. There, at length permanently confined to his bed, he might have given in and retired. But it was not so. From Bath day by day went up the constant, systematic prayers. The alarm clock was set for 5 a.m. that he might anticipate the nurses' arrival. There through the day he kept the Hours, and the Fasts he had always observed so strictly. It was a pure ministry of Christian love and friendship. The letters, above all the characteristic postcards, went out by the score, unevenly typed in bed, bringing words of friendship and counsel, and inquir-

ing always, the writer still insatiably interested in the doings of all he had known, however many years in the past. He could write of people he had known thirty years previously, "all great friends of mine". His inquiries were maintained in order that his prayers might be the more accurate and eager. So at Bath he rejoiced that he was still busy, busy in thanksgiving and intercession, for "that", he wrote, "is now especially my duty and privilege". There was sometimes a queue on the stairs of those waiting to see him in which ecclesiastics and chorus girls were strangely mingled.

He would have hated to have been included in a series on "Great Pastors" and would have said, "My dear sir, there's nothing to say." But how well he deserves the title "Great Pastor", for he was shepherd and beloved father to thousands. And if, labouring on the one foundation that is laid, some build on to it gold, silver, costly stones, wood, hay, or stubble, Kingsbury's contribution is pure gold. When the fire shall prove his work, it will abide.

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G. H. Gillespie.

Shakespeare's Christian, Dramatic Charity

Was William Shakespeare an orthodox Christian: did he believe that Jesus Christ was Incarnate God? "No" or "most probably not" or "information lacking" is the answer of the large majority of scholars to-day. A minority say "yes" or "almost certainly yes"; and their number has recently increased. But the majority opinion is strongly entrenched. It has appeared constantly in modern critical writings, notably A. C. Bradley's *Shakespearean Tragedy*, first published in 1904 and frequently reissued up to 1948. Naturally these works influence the average teacher of English. But his most compelling motive for regarding Shakespeare as a sceptic or unbeliever is that this is what he himself is; he reads his own view into the plays. And he impregnates his students with it, for the most part unconsciously; and those of them who become teachers continue the process. Thus the world's supreme author is now a supreme instrument, in our universities, colleges, and schools, for divorcing young people from the Christian faith. They are made to feel that he is far too great to be an orthodox Christian. At the same time they are blinded to the very essence of his greatness: his Christian *and dramatic* Charity.

Of course everybody knows that Shakespeare is extremely charitable. But to-day scholars and teachers apply that term to him almost exclusively in its modern or humanitarian sense. The great humani-

tarian movement, founded by Christianity, rose in the later seventeenth century and culminated in the nineteenth. It achieved with the aid of science immense benefits for mankind. But more and more its "scientism" (overweening trust in natural science) sundered it from the Christian faith. Therefore charity, disjoined from the divine law of justice, was progressively reduced to sheer human kindness and sympathy. The result was a tragic softening of the moral fibre of western civilization. This has been dreadfully demonstrated by the course of events since 1914. Nevertheless in the academic realm the nineteenth-century panacea for human ills is still cherished religiously; that is, the wonder-working combination of human science and human sympathy—the latter exemplified in the highest degree by Shakespeare.

But nothing is clearer in his works than his affectionate distrust, so to call it, of human sympathy. Certainly he is quick to note approvingly any genuine touch of fellow feeling whenever and wherever it appears. All the more striking, then, is his constant awareness that kindly emotion, however amiable, is a weak and potentially harmful thing when not governed by real virtue. This fact is rendered with climactic power in the last of his four main tragedies, *Macbeth*. The hero of this play is generally regarded as a very kindly man ruined, despite his benevolence, by consuming ambition. But the dramatist's main point is that Macbeth's ambition is horridly evil because of, not in spite of, his sort of benevolence.

Macbeth is full of "the milk of human kindness" (I. v. 18), that finely ambiguous word "milk" suggesting at once nourishment and weakness. His excellent natural gift of fellow feeling *could* have nourished mercy and justice in his soul. Instead it makes him morally weak and blackly hypocritical; it hides and feeds his proud, murderous ambition. For he wills to do wrong yet to feel and seem kind. He aims to increase his benevolent relations with other persons by becoming their sovereign and leader; but he attains that position by means of steadily increasing treachery and cruelty. Near the end he still yearns, with ghastly irony, for "love" and "troops of friends" (V. iii. 25) even while coming to the conviction that human life and the universe signify "nothing" (V. v. 28). So his *unvirtuous* "human kindness" results in utter despair of mankind. This drama is the tragedy of misused sympathy as much as of misused ambition: those are two complementary sides of a single catastrophe. Thus this play is prophetic (if only teachers would see that fact) of our modern world tragedy, in which futile humaneness and specious autocracy have played co-ordinate parts. Macbeth has humanitarian charity instead of capital, and here capitalized, Charity.

That Charity or Love, as Christian faith knows, is perfect only in God the Holy Trinity: it is transcendent with the Father, manifest through the Son, and immanent in man by the Spirit. It is the supreme reality of the universe and human life; also it is supremely dramatic. The substance of it is will and action, not lyrical or sympathetic feeling; and it evinces *the most dramatic contrasts that can possibly be conceived.* It is eternity toiling in its opposite, time;

it is infinite Being creating and re-creating (i.e. saving) finite beings, God *going down* to man; it is the perfect Spirit of Love *coming up* through fleshly and imperfect love, selfless Charity ever striving to lift us above the selfishness that taints even the best of human charity. And Love comprises opposite values. It is righteous, just, strict, and exacting on the one hand; on the other, kind, merciful, sympathetic, and patient—two modes that are perfectly concordant in God always, never in man. All of this means that human history is a magnificent and fascinating drama, devilish in its proud egoism, comical in its conflicting conceits, sublime in its constant urge towards Charity. In brief it is the drama of Love living and acting in, through, and above love.

And that is what the Shakespearean drama is, as a whole. It is a uniquely true and powerful *mundane* vision of human life from the *Christian* standpoint. Shakespeare, unlike his great predecessors in poetry, Dante and Spenser, and his great successor, Milton, is no theologian. But his work is founded upon the orthodox, i.e. right and catholic, beliefs held by those poets and by almost all the other outstanding authors and artists of the Renaissance. His work assumes the truth of those beliefs. If he had set himself either to reject them or to expound them he would not have become the world's *greatest secular* poet. His outlook on life is extraordinarily dramatic and catholic because derived from the Trinitarian theology. His humour is not sentimental but Charitable. His art is profoundly natural because its lifeblood is Love lifting and purifying love. For the same reason his work at its best is superbly formed. The so-called "boundless sympathy" irrationally attributed to him nowadays is as shapeless and unproductive as a spring flood. In reality his kindness is a beautiful steady river banked, and bounded, by righteousness: his great poetic dramas are *formed* by Charity.

For (to apply Portia's words) "earthly power", particularly Shakespeare's power, "doth then show likest God's/When mercy seasons justice". This worldly poet shapes his plots and characters in the light of that supernal Love wherein kindness and righteousness season each other. Most striking is his absolute condemnation of the worst of sins, pride, along with a sympathetic and complete understanding of those who are guilty of it. In his comedies he laughs at harmless conceits; in his serious plays he is sad for the evil of pride. He shares Heaven's sorrow for "man, proud man,/Drest in a little brief authority" and playing "such fantastic tricks before high heaven/As make the angels weep" (*Measure for Measure*, II. ii. 110 ff.). Human tragedy, whatever its other components, is for Shakespeare fundamentally the tragedy of pride.

That fact has been overlooked or badly blurred by modern criticism in its reaction from the Christianity which knows pride to be the deadliest of all sins. Critics have had to note this evil where it is blatant, as in Lear and Coriolanus; but they miss it where it is subtle and veiled—and hence more finely tragic—as in Brutus, Hamlet, and above all Othello. These three heroes become, respectively, an inhuman theorist, a diffuse weakling, and a noble fool—

hence far less dramatic and interesting than Shakespeare really made them—unless we perceive that in crucial moments each of them is fatally misled by covert pride. No one can help seeing the diabolic pride of Iago; everyone ought to see that the very same sin masters the great and charming Othello far more fatefully. His catastrophe is due, not mainly to his jealousy, but to the unconfessed pride that conceals and foments it until too late. In the end, however, he is saved as by fire through the atoning love of Desdemona. This poor girl's devotion, at first merely connubial, is converted and inspired, near the close, by the divine-human Charity. Mercy seasoning justice in her, she learns to condemn her husband's wickedness utterly and, at the same time, utterly to forgive *him*. And after her murder her spirit works upon him to humble, punish, and convert him. This is the way the Spirit of the risen Christ works upon his murderer, man.

Shakespeare knows that Original Sin, or originative sin, selfish pride, is far too strong for ordinary love, but that it can be overcome by Love. Therefore he can pierce to the blackest depths of evil without losing—as many a so-called "realist" does—his saving health of mind and spirit. Continually his dramas show great wickedness evoking great Charity, saving Love rising in and through and above natural affections (kindness, friendship, sexual love) over against proud selfishness. Certainly that spectacle interests him *primarily* as drama, not religion. But to read Christianity out of his work is to read out the poetic and dramatic heart of it too. Teachers *idolize* him at present but miss what is really most *godlike* in him.

He does not preach the Atonement; he continually adumbrates it. He shows worldly persons, e.g. Desdemona, exhibiting it unawares and of course always imperfectly, but all the more dramatically. He could not have done this with such extraordinary power and conviction unless he had outwardly accepted the orthodox faith, in addition to outwardly accepting, as the biographic facts show, the reformed Church of England of his time. The whole trend of his work, climaxing in *The Tempest*, reveals his basic belief in the divine Love manifesting all its mercy and justice through the Incarnation and Atonement.

Whenever his characters, e.g. Macbeth, are irreligious the dramatist makes them show forth a lack of humility in the full Christian sense of that word. For Shakespeare himself, behind the scene, knows humbly and firmly that "in the course of justice", merciless justice, "none of us/Should see salvation" (*Merchant of Venice*, IV. i. 199). He believes that "all the souls that were, were forfeit once,/And he that might the vantage best have took/Found out the remedy" (*Measure for Measure*, II. ii. 73). Bearing such passages in mind, try reading aloud the long opening speech of *Henry Fourth*, Part One. As a whole it is an elaborate, colourful oration uttered by a very wily politician, the new king of the realm, whose announced intention of leading a crusade to recover the sepulchre of Christ proves presently to be a mere rhetorical piece of bluff. In one passage, however, the heart of Shakespeare himself speaks; this is in the hushed, simple, piercing lines:

> . . . in those holy fields
> Over whose acres walked those blessed feet
> Which fourteen hundred years ago were nailed
> For our advantage on the bitter cross.

Not here the haloed head and outstretched arms of the customary picture of the Crucifixion; just the humble, agonizing feet. Before he could write that passage the poet must have brooded long and adoringly upon those "blessed feet", bearing the Gospel over the length and breadth of Palestine until they were fixed, for our sake, to the Cross. The quiet, awful tread of divine Charity, the way of humble Love sublimely beyond all the walks of pride—that contrast, at once supremely dramatic and profoundly real, is at the very heart of Shakespeare's catholic and intense and vital vision.

G. R. Elliott.

The Future of the Baptismal Office

There are many of the parochial clergy who continue in the hope that their superior authorities will one day provide them with a Baptismal rite which they can use without embarrassment. Many of them will have taken up the rite which was drawn up by the Convocation of York in 1951 with eagerness. The rite received the approval of the Northern Convocation, and their approval was coupled with a request to the Archbishop to make possible the experimental use of the new order. How many clergy have studied this document, and, like the present writer, laid it down again with disappointment, and the feeling that if authority can do no better than this they prefer to stick to 1662 or 1928?

The new rite achieves a reasonable brevity: it contains few words which do not fall within the vocabulary and understanding of the ordinary man: some features would probably be recognized as an improvement upon our present use. In spite of these merits, it is here contended that the rite might have been better still if its makers had taken account of certain faults in our accustomed offices other than their length and language, and done something to correct them. Instead, they have continued to make use of some features which call for remedy, and this article is written not to assess those things in the Convocation of York's rite which are new, but to consider some of those faults which it has in common with 1662 or 1928 or both. For an understanding of what follows, no acquaintance is necessary with the Convocation's baptismal office, which is now out of print and likely to remain so: we shall be concerned only with features which are to be found in our usual rites.

First, the recitation of the Creed in its affirmative form. Dr Brightman, in his criticism of the book of 1928, restricted himself to three brief comments only on its baptismal offices, and wrote as follows: "Secondly, I do not understand why the interrogative creed, one of the most venerable institutions of the Universal Church, disappears." No explanation has been given since to show why the revisers of 1928 chose to abandon the ancient use of the interrogative creed, and

substitute the creed in its affirmative form. We are therefore left to hazard our own explanation, in the light of such evidence as the rite itself affords. It is perhaps relevant to notice that the phrase "in the name of this child" in 1928 qualifies each of the four interrogations, although in 1662 it was introduced to qualify the first only. Parish priests who use the 1662 book will be acquainted with the look of astonishment, or even terror, which spreads over the faces of godparents upon being asked "Wilt thou be baptized in this faith?" It may well have seemed to the revisers to be a kindness to clarify the matter by the insertion of the explanatory phrase, "in the name of this child". It is possible also that the extended use of the phrase was thought desirable for the same reasons as it was first used in 1662, as a deliberate rebuttal of the puritan exceptions, to make clear that the promises spoken by the godparents were not made in their own name, and that the interrogations did not aim at establishing the worthiness of the godparents. Whatever the reason, it is plain that the revisers of 1928 sought to interpolate the phrase "in the name of this child" throughout the interrogations. We may fairly guess that they hesitated to include the question "Dost thou in the name of this child believe in God the Father Almighty, etc?", and preferred the circumlocution which involved the affirmative creed.

The Church's practice of allowing godparents to make promises on behalf of an infant has exercised the minds of many people throughout Anglican history. The puritans at the Savoy Conference were neither the first nor the last to doubt whether anyone might make a promise for anyone else: and not all writers seem to agree on the extent to which a child is bound by such promises. Nevertheless, successive revisions of the Prayer Book have shown an impressive unanimity of belief on the following points: (*a*) that the interrogations ought to be addressed to the person whom they principally concern. For this reason, they always begin "dost *thou*". (*b*) that godparents may properly supply the child's lack of articulate speech. (*c*) That the godparents, who in all rites are described as sureties, must also undertake certain responsibilities and make certain promises in their own name. All Anglican baptismal rites show agreement on each of these three points. With successive revisions, they took increasing pains to make clear the precise position of godparents and infants in the matter, and the result, among other things, has been the loss of the interrogative creed.

Another feature of the rites of 1662 and 1928 which deserves to be examined is the position of the blessing of the font. It is not disputed that the water ought to be blessed, as has been done from ancient times: but it is suggested that the blessing is only a preliminary matter which might very well be relegated to a less prominent position. As it is, the blessing intervenes between the baptismal creed and the baptism, which anciently were so closely interwoven that the three paragraphs of the creed were made to correspond with the three washings of baptism. It is suggested here that after other preliminary matters have been attended to, such as the baptismal gospel, the charge to the godparents, etc., the font might then be filled with

water, and the water blessed. All preliminaries being then complete, it would be possible to proceed to the formal questions of renunciation and of the creed, followed immediately by baptism. It is difficult to see what objections there can be to an alteration of this kind. History is all in its favour: the advantages are here set out: is anything lost?

We have looked briefly at three features of modern rites, the affirmative creed, the place of godparents, and the intrusive position of the blessing of the font. In two of these respects, our modern rites are far from the ancient customs of the Church and successive revisions have done nothing but obscure the classic simplicity of the Ritus Baptizandi of 1549 and its Latin parents. We quote now from the book of 1549.

> Then shall the Priest demand of the child (which shall be first baptized) these questions following: first naming the child, and saying,
>
> N. Dost thou forsake the devil and all his works? *Ans.* I forsake them.
>
> *Minister.* Dost thou forsake the vain pomp, etc.? *Ans.* I forsake them.
>
> *Minister.* Dost thou forsake the carnal desires, etc.? *Ans.* I forsake them.
>
> *Minister.* Dost thou believe in God the Father Almighty, etc.? *Ans.* I believe.
>
> *Minister.* Dost thou believe in Jesus Christ, etc.? *Ans.* I believe.
>
> *Minister.* Dost thou believe in the Holy Ghost, etc.? *Ans.* I believe.
>
> *Minister.* What dost thou desire? *Ans.* Baptism.
>
> *Minister.* Wilt thou be baptized? *Ans.* I will.
>
> Then the priest shall take the child in his hands and ask the name. And naming the child, shall dip it in the water thrice . . . saying,
>
> N. I baptize thee in the name of the Father and of the Son and of the Holy Ghost.

A comparison between this extract from the rite of 1549 and that of 1928 suggests that the only improvements have been the minor alterations. Thus, the naming of the child at the first interrogation, involving the repetition of all the interrogations for each child baptized, may be inconvenient to-day, when a number of infants may be baptized at once: "renounce" is preferable to "forsake", not only because we are now accustomed to it but also because it is stronger: the fusion in 1662 of the two last questions into one will be accepted as an advance: the addition in 1662 of the question "Wilt thou then obediently keep, etc.?" is an improvement. On the other hand, by fusing the first six questions into two we have gained nothing and lost a great deal in dramatic and impressive reiteration. The position of the godparents as speaking in the name of the child is clear enough in the 1549 rite above, where the child is directly questioned and the godparents answer: subsequent alterations have tended only to obscurity and complication. Above all, the interpolation of the blessing of the font serves only to break up what ought to be one action. Nothing could better illuminate to simple people the meaning of baptism, or at least part of its meaning, than these questions, simple and vivid as they are: nothing in history is more closely woven into the very act of baptism than the threefold interrogation of the creed. In this brief passage we have enshrined what is liturgically speaking the core and essence of the sacrament,

to which all else is subsidiary. There is no room in this section of the rite to give expression to the proposals of Dr Bailey, in his book *Sponsors at Baptism and Confirmation*, and provide the godparents with a greater share in the office. That belongs to the preliminaries, and Dr Bailey has indicated a useful field of study for liturgical students—the attempt to devise for godparents a suitable part in the office consistent both with modern needs and ancient custom. If the various necessary preliminaries and the subsequent thanksgiving could be framed in forms as clear and simple, as vivid and dramatic, as true to the Church's history, as this central act as we have it in 1549, we should then have the rite for which we are so eagerly waiting.

E. C. Whitaker.

William Law and Henry Newman

In the archives of the S.P.C.K. is preserved the draft of a letter written by Henry Newman, Secretary of the Society 1708–43, to Erasmus Philipps, M.P., of Picton Castle, Pembs., dated 30 July 1726, describing a visit to Mr Gibbon at his Putney home, where Law acted as tutor to his son, father of the historian, Edward Gibbon. The date is interesting, for it corrects that given in works of reference for the beginning of the tutorship, namely 1727 or 1728. Newman writes:

"I lately spent a day at Putney on purpose to have an hour's conversation with Mr Law, the author of the Practical Treatise etc. and had the satisfaction of 2 or 3 hours in Mr Gibbon's delightful garden, where he lives. Among other things I ask'd him how he came to fall into that happy way of thinking he seem'd to be master of, and whether he could prescribe any rule for other people to obtain that happiness by? He told me he had long addicted himself to the study of the heathen moralists who had a way of thinking uncommon to the rest of mankind. That he could not help considering Plato, Socrates, Seneca, Epictetus etc. as lesser lights sent into the world by God to prevent the Gentiles among whom they lived from being abandoned to all immoralities, till the great Light by Jesus Christ should come into the world. That tho' their notions of futurity were very dark, yet their thoughts upon the excellency of virtue and the detestableness of moral evil were so sublime, that he could not help thinking sometimes that they were divinely inspired. That if he had any felicity in his way of thinking perhaps he had derived it in some measure from his great esteem of the ancient moralists and their inimitable way of expressing themselves."

Newman goes on to say that the young man, the only child of Mr Gibbon, would inherit from his father and uncle £100,000 and he was being educated with the purpose of his being unworldly; if possible, that he might take Holy Orders.

W. K. Lowther Clarke.

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CORRESPONDENCE

UNIVERSITY MISSIONS

To the Editor of THEOLOGY.

SIR,

The subject of University Missions was debated at the conference of university chaplains recently held in London. The experience of most of us seemed to show that University Missions do some good in that they bring a large number of Christians together, and they are heartened to find how many they are, but that a great deal of work is put in, hardly any outsiders are touched, and the result is a fairly violent reaction, almost all forms of religious activity tending to fall away badly afterwards, as people must get back to their work. We were in fact doubtful of their value along traditional lines, except perhaps in a place where they have never been heard of and come as a new idea. This is not to say that it may not be possible to work out a new technique which would be worth giving a trial. S.C.M. claims to have a new clue in the plans for what is called "Mission 54", but it does not yet quite appear what this shall be.

We agreed that university chaplaincies in the modern universities offer a much more fruitful line of approach to the students, and that it is time that the Church took this matter a great deal more seriously. The set-up is different in every university centre, and in none is it satisfactory. Space does not permit me to detail the proposals put forward, but we feel strongly that a change of heart is needed somewhere. While the chaplains at Oxford and Cambridge are tolerated as dons in dog collars, those at the modern universities tend to be regarded as parsons gone to the bad, or suffering from some curious form of infantile regression. The modern universities offer an open field for pastoral and evangelistic work, at a most strategic point in our society. It is specialized work, just as much as service chaplaincies or Missions to Seamen. The Roman Catholics and the Methodists have seen this and are putting in a great deal of effort in the universities. The Roman Catholic work in particular is planned with imagination, and men are made free to do it. The Church lags behind, and people are suspicious because it does not fit into the parochial set-up. London has two full-time people, a priest and a

woman—and what a task! Edinburgh has a full-time priest, but in practically all other places it is a part-time job for a busy man, who has enthusiasm but no particular training, no status, no help to make him free for the college work, and not even his out-of-pocket expenses! (I should add that in this last point I am the exception, thanks to the College, which also accords me proper status.)

Yours, etc.,

A. J. BENNITT.

KING'S COLLEGE,
NEWCASTLE-UPON-TYNE.

"SPIRITUAL AUTHORITY IN THE CHURCH OF ENGLAND"

To the Editor of THEOLOGY.

DEAR SIR,

I would be very glad if you would be kind enough to spare me a little space in order to correct an injustice which I believe I have done to Canon E. C. Rich in my review of his book *Spiritual Authority in the Church of England* in the August number of THEOLOGY.

In that review I stated that Canon Rich "appears to endorse Fr Congar's statement: 'The past may be known by the fact of the present; the present is not determined by a reference to the past'." Correspondence with Canon Rich himself and a second reading of the relevant passage have now convinced me that he was far from endorsing this view, but was in fact anxious to oppose it.

How exactly this argument fits in with some other views of his expressed elsewhere in his book is still far from clear to me. But I feel that my misunderstanding on this point should, if possible, be publicly recognized as such.

Yours faithfully,

R. P. C. HANSON.

THE UNIVERSITY,
NOTTINGHAM.

BOOK REVIEWS

THE COUNCIL OF CHALCEDON. By R. V. Sellers. S.P.C.K. 37s. 6d.

This learned and massive book is an exhaustive historical and doctrinal study of the Council of Chalcedon with a full account of its dramatic prelude and depressing consequences for the Eastern Church. The first part of the book (pp. 3–129) studies ecclesiastical politics in the twenty years after the Council of Ephesus of 431. In recent years there has been a tendency to emphasize the political rather than the doctrinal aspects of the Christological controversy. Dr Sellers believes that "at bottom the conflict was governed not by the political but by the religious motive" (p. 7). Nowadays that is a thesis which needs some defending.

The State Council at Ephesus in 431 was a fiasco. The rival parties sat in separate councils and cursed one another. Only after nearly two years of haggling was communion restored between Antioch and Alexandria. In the winter of 432–3 imperial pressure forced John of Antioch to abandon Nestorius, while Cyril of Alexandria had to sign an Antiochene doctrinal statement, drafted originally by Theodoret, confessing two natures in Christ. Although politically the victory was Cyril's, he made the greater doctrinal surrender. Indeed, how he could have brought himself to sign the Formulary of Reunion it is not now any easier for us to see than it was then for his appalled supporters. No doubt Cyril was a sufficiently tough character to take care of himself, whatever his back-benchers might say. He represented his signature as a mere acceptance of the Antiochene "apology", and pointed out that he had not withdrawn his third letter to Nestorius with its attached twelve anathemas. But the extremists were far from satisfied with the new Cyril of the two natures; they wanted a thoroughgoing adherence to the Cyril of the twelve anathemas. On Cyril's death in 444 the new Pharaoh, Dioscorus, found warm support for his policy of seeking an early revision of the concordat of 433. At Antioch in 442 Domnus had succeeded his uncle John, and he was no match for Dioscorus. Alexandrian dislike of Antioch on largely theological grounds and the traditional resentment against the canon of Constantinople (381) assigning precedence to New Rome combined to precipitate a major crisis. Dioscorus was ably assisted by his ally at the Eastern capital, the archimandrite Eutyches, whose godson was the omnipotent eunuch Chrysaphius. It is impossible to withhold admiration for the brilliance of the manoeuvre by which the crafty Eutyches first got himself condemned for heresy by Flavian of Constantinople, and then put the archbishop in the wrong on the technical ground that the minutes of his trial were not in order. His case went on appeal to the Second Council of Ephesus in August 449, which not only vindicated him but deposed Flavian, Domnus, and Theodoret. The settlement of 433 was overthrown in favour of the "monophysite" doctrine of Cyril's twelve anathemas.

On 28 July 450 the horse of Theodosius II decisively intervened. The emperor fell to his death. The Council of Chalcedon in October 451 implemented the reversal of ecclesiastical policy under Pulcheria and her consort Marcian. Dr Sellers shows in close detail how in essentials the Chalcedon definition returns to the position of the Formulary of Reunion of 433. But the Antiochene doctrine of that document is modified by significant additions, which suggest that the drafting committee was attempting a *via media*. Pope Leo's influence brought in the language of Western tradition. The Cyril of the second letter to Nestorius is represented by the statement that in Christ there is one *hypostasis* and one *prosopon*, language which the "monophysite" wing regarded as gravely inadequate. Dr Sellers strikingly brings out the importance of the words "*made known* in two natures". The source of the Greek word *gnorizomenon* he finds in the language of Basil of Seleucia. In the fourth century the word

was commonly used in Trinitarian contexts, but Basil of Seleucia seems first to have seen what a useful word it was for formulating the doctrine of the Person of Christ.

Dr Sellers does not raise the question of the influence exercised by Proclus of Constantinople. But he is able to take proper account of the new evidence of Severus of Antioch, most of whose works are only now becoming available. And his long survey of the controversy concerning the Council in the century after 451 is of high value (pp. 254–343). Leontius of Byzantium was prominent among those who defended the Council's affirmation of the two natures, while resisting the Nestorian interpretation. To affirm both the orthodoxy of Cyril and the doctrine of the two natures at one and the same time required a good deal of verbal ingenuity. The logic-chopping of Leontius is not the most illuminating or lucid of theological writing. But Dr Sellers does his best to make sense of it. And he shows that at least the men of the age were dealing with an intractable problem which in part arose (as he observes) from the fact that Christians tend to say one thing about Christ when they are worshipping, another when they are seeking to explain that worship rationally.

The story told in the text is buttressed by a formidable array of footnotes. There are a few obvious misprints, but in general the book is well produced.

CAMBRIDGE. H. CHADWICK.

NATURE AND MAN IN BIBLICAL THOUGHT. By E. C. Rust. Lutterworth Library. 31s. 6d.

"The earth is the Lord's, and all that therein is." This is the theme and the conclusion of this scholarly work upon a topic which is, and ought increasingly to be, engaging the attention of philosophers and theologians in our generation. It is a study in what we mean by "God the Father Almighty, Creator of Heaven and earth". Professor Rust has a limited purpose and confines himself faithfully to what Biblical thought on the theme is: his work is a work of Biblical exegesis rather than a contribution to the philosophy of science. He notices modern scientific thought, but only cursorily. He subjects the various strata of Old Testament thought through its historical growth to a learned and exhaustive scrutiny. The work is sound rather than brilliant, and about his conclusions there does not seem to the present reviewer to be any particularly fresh insight. As the summary conclusion of this part one might quote two sentences from page 88: "The Old Testament put wonders and the normal processes of nature side by side, so that God was manifest in both. The only difference lay in a heightening of the divine presence in the wonder, a greater manifestation of the power of God." The method of demonstration is throughout primarily linguistic; and it is fascinating to see collected together the multitude of texts adduced to show forth the work of God in creation and in his continuing active responsibility for the universe.

In the concluding chapters of the work, first of all our Lord's teaching and activity, and in particular his attitude towards the natural creation, are shown to be in harmony with, and not in contrast to, his Old Testament heritage. There follows, secondly, an examination of what the New Testament Epistles, with their occasional apparent dualism, really mean about Nature, about "the world", "the flesh", "principalities and powers", and so on. Finally there is a summary of what Biblical faith implies in our own day: this last chapter is to me disappointingly thin. That is not to say that the treatment is not, as throughout the work, thorough and well documented. But some of our most pressing problems are left over for further treatment, others are handled too briefly and illuminated only with the evidence that supports the writer's thesis. I fear that the scientist reading this chapter would say that it is neither good science nor good religion—at least from the point of view of apologetic: it is true, but not persuasive. It is built up too much on the fact that for instance both disciplines make use of such a phrase as "continuous creation"; but it cannot be assumed that both mean the same by it.

In the examination of Biblical thought great stress is placed upon the original vocabulary—in Hebrew perhaps even more particularly than in Greek. There is, especially in the Old Testament section, considerable repetition, and I suggest that the work could profitably have been condensed.

The indices show the breadth and profundity of the writer's researches: there are citations from practically every book of the Old Testament, from every book of the New Testament, from the Apocrypha and from the rabbinical writings. In the main index most modern theologians of note find a place. This book is authoritative rather than attractive: it is a great piece of work, and one which will prove of value to thinkers on the theme Nature, Man, and God. They will find here a treasury of the Biblical evidence, even though they may miss some of the illumination to be found in William Temple's book published under this title.

As a piece of book-production this volume deserves high praise: it is excellently and accurately printed, which is by no means always the case in these days.

Birmingham. Ronald Lunt.

The State of Matrimony. By Reginald Haw. S.P.C.K. 21s.

The Vicar of Humberstone has given us a scholarly and eminently readable examination of the most immediately relevant problem of our day. The Royal Commission on Marriage and Divorce may publish its findings in the near future, and those findings will largely turn on whether in law we are to continue to accept the traditional view of marriage as a status, inviolate until the death of one of the parties, or as a contract terminable at the will of the parties.

This book sets out to investigate the theory and principles of marriage held by the Church since the Reformation, and to trace the history of those additions to, and subtractions from, the Church's

attitude which have been brought about by civil legislation. I know of no book which does this more adequately and more attractively.

There is a concise account of marriage as accepted before the Reformation, including an exposition of the principle lying behind Gratian's distinction—so important for contemporary thinking—of *conjugium initiatum* and *conjugium ratum*. The admissibility of the provision in Sir Alan Herbert's Act allowing a decree of nullity for wilful refusal to consummate turns on whether we accept the traditional view of what constitutes a marriage.

The author succeeds in proving his case that the official formularies of the Church of England reveal no evidence of a break with the law and teaching of the pre-Reformation Church with regard to the indissolubility of marriage. The Archbishop of Canterbury was asked by the Royal Commission to give supplementary evidence on this subject with special reference to the *Reformatio Legum* of 1552. A most useful chapter is devoted to this abortive attempt of Cranmer to alter traditional Church disciplines in marriage, and is completely convincing.

The Canons of 1603 are examined, and not the least useful part of the book is the critical account Mr Haw gives of the Church of England's pronouncements about marriage and divorce from 1857 to the present day. The curious anomaly of the Private Parliamentary Bills of Divorce is fully discussed as well as the coming of civil registration in the Marriage Act of 1836, and subsequent divorce legislation.

Of Mr Haw's "Conclusions", with one we have complete agreement, about a second serious doubts.

His contention that the Church ought to do very much more to prepare her people for marriage echoes a view that is gaining wide practical acceptance in the Church to-day. The subject of "Preparation for Marriage" has for several years been included in the curriculum of all Anglican theological colleges, though much more remains to be done. He adds, "It would seem to be the duty of the bishops, having taken expert advice, to cause the necessary course of instruction (for couples) to be compiled, and to insist that this instruction is faithfully given by those over whom they bear authority." Such a step is certainly called for.

While entirely agreeing with the author's rejection of the plan for universal civil marriage (with a religious service for those who want it), one has doubts about the suggestion that clergy should refuse to officiate at a marriage in church of those who are unwilling to receive the prescribed instruction. Far better than compulsion of this sort would be the steady growth of a tradition that such instruction be accepted voluntarily at the hands of clergy competent and trained to give it.

Drawing on so many ancient and contemporary writings—and written by a priest who has been legally trained—this is a book which should be regarded as an "essential" for every study bookshelf.

London. Hugh C. Warner.

CHARLES PÉGUY: THE PURSUIT OF SALVATION. By Yvonne Servais. Cork University Press. 25s.

Péguy was killed in the first year of the first World War, and for the next twenty-five years his work was virtually ignored in his own country and outside it. Since the beginning of the last war, however, attention has been increasingly centred upon him in France; his works are constantly being reprinted, and presumably read, while a great literature is growing up about him.

In England Péguy remains little more than a name; until Mlle Servais gave us the present study there was only one important work on him in the English language, and that a translation of Halévy's *Péguy and the Cahiers de la Quinzaine*, though another short penetrating study is to be found in Karl Pfleger's *Wrestlers with Christ*. Mlle Servais has, therefore, filled a real gap in our literature. She has given us a detailed and well-documented study of the man and of his work. The analysis of Péguy's work is, unfortunately, patchy. We have, for example, a long analysis of the early play (in twenty-four acts!) *Jeanne d'Arc*, but there is comparatively little about the last great *Cahier, Eve*, which André Rousseaux considered "a *chef-d'oeuvre* to put alongside the Divine Comedy, and which will call forth not only long critical studies, but the commentaries of many theologians, before the treasure of its spiritual riches can be catalogued". Even if this be extravagant praise for a work which Halévy regarded with dismay, *Eve* is certainly much more the mature Péguy, the Péguy with a message for the contemporary spiritual bankruptcy of France, than the earlier and somewhat immature work.

Mlle Servais is at her best when she writes of Péguy's struggle back to the Church. In a very poignant chapter she calls it a struggle "towards belief", a title taken from a chapter of Halévy's book, yet she herself gives a good deal of evidence that Péguy, in one sense, never ceased to believe. He did, indeed, call himself an atheist, and was certainly strongly anti-clerical (and generally for the right reasons), but scattered throughout these years of estrangement from organized Christianity there are countless sayings which give the lie to his description of himself. Six years before he was killed he declared himself to certain intimate friends to be a Catholic, while at the same time remaining outside the Church and voluntarily deprived of the Sacraments, not because he felt no need of them, but because he refused to abandon his solidarity with the many who could never receive them. At the very end of his life he came more and more closely towards the Church, attending Mass for the first time on the Feast of the Assumption, 1914. Two weeks later he was killed.

Péguy is a remarkable and significant figure. Few in his own day took him seriously, though among those who did are some of the great names of twentieth-century France. But to-day there is much in his passionate insistence on certain of the natural virtues, and his almost fanatical rejection of all forms of cant, which speaks to the heart of a France suffering from a sickness he foresaw but never knew.

Péguy's message was too restrictedly national for him ever to become a popular figure outside France, and the various political causes with which he allied himself were ones peculiarly French. Yet his way of going straight to the moral roots of a political cause, as in the case of the *Affaire Dreyfus* or in his break with Jaurès, has something to say to any age or country. Some of his poetry, too, may be read with joy by any who have a taste for the beauty of words.

I think that those who want to study Péguy in English would do well to start with Daniel Halévy's book, which gives a flavour of the man which I have not found elsewhere; the appetite thus whetted, Mlle Servais' book is a most admirable meat course.

PARIS. HENRY R. T. BRANDRETH, O.G.S.

TRAGEDY IS NOT ENOUGH. By Karl Jaspers. Translated, with an introduction, notes, and a bibliography, by Harald A. T. Reiche, Harry T. Moore, and Karl W. Deutsch. Gollancz. 8s. 6d.

This volume, a translation of a section ("Über das Tragische") of Karl Jaspers' monumental *Von der Wahrheit* ("On Truth"), published in 1947, is the sixth of its author's works to have appeared in English. It is doubtful, however, whether readers who found its predecessors somewhat intimidating will be led by it to form a more favourable opinion of Jaspers' method and style. Here, heightened indeed rather than lessened, are the same metaphorical, allusive, and cryptic modes of expression, the same urgency and emphasis. One may feel, of any given passage, that its essential meaning is more or less evident; but try to render its generalities in more specific and concrete terms, and the sense eludes you. We in this country approach the problems of philosophy in a different spirit and with a different purpose from those of a Teutonic thinker. We dislike and suspect the vague and high-flown abstractions which for him are philosophy *par excellence*. We assign it a more humdrum but also a more serviceable and rewarding task. And we prefer clarity and concreteness.

Professor Jaspers is here concerned to discuss "the various possibilities of interpreting existence by means of the tragic, and the mainspring of final deliverance in tragedy". Much of what he has to say takes the form of a cursory historical survey of tragedy in literature from Homer, the Edda, and the Icelandic Sagas, to modern tragedy, exemplified in Shakespeare, Calderón, Racine, and Lessing, and from "poetry of tragic awe and terror like the Book of Job" to "tragic knowledge in Kierkegaard, Dostoevsky, and Nietzsche". He affords us many discerning observations, but the treatment is too sketchy and unfinished to yield any great satisfaction, and the interpretations of *Hamlet* in particular (shades of Goethe!) are unlikely at this date to commend themselves to Shakespeare's compatriots.

The upshot of Jaspers' musings is that tragedy, although an authentic and profound source of knowledge and wisdom, can

speedily degenerate into "the privilege of the exalted few", the rest of mankind being looked on only as material for a splendid *mise-en-scéne*. "Tragedy thus becomes a characteristic not of man but of a human aristocracy"—a code of privilege pandering to the hero's self-esteem. Instead of tragedy "with grandeur" we must measure the extent and significance of tragedy *without* grandeur—human misery, "hopeless, meaningless, heart-rending, destitute and helpless". The historical reference to the Wagnerian fall of the Hitler régime is obvious. And tragedy of that kind is manifestly "not enough".

Karl Jaspers is a metaphysician on the classical scale. Like Hegel's, his thought must be viewed as a whole, whether or not we are able to agree with, or even comprehend, the details. It is unfortunate, therefore, that none of his major systematic works has yet been done into English. Were we more at ease in the German tongue we might bestir ourselves to study the original.

Kelly Rectory,
Devon.

B. M. G. Reardon.

SHORTER NOTICES

Everyone's Book about the English Church. By F. C. Happold. Faber and Faber. 12s. 6d.

Every pastor and teacher who, after holding forth upon the profundities of the faith to parochial groups, has thereupon invited questions must have had the experience of finding himself, when silence is at length broken, asked about some detail of ecclesiastical practice such as appears to have little bearing upon the subject of his discourse. This is indeed to be expected since a vast majority of Englishmen seldom, if ever, think in abstractions. Formulations of what is called the *ethos* of the Church of England ring (though they share in it) no bell with them. They are concerned about whether the vicar is High or Low. The everyone—the word is here used to proclaim the popularity rather than the universality of the book's appeal—who will find Dr Happold's work most congenial, will tend to Height, as will be clear from the garments worn by the clergymen portrayed in the illustrations, but in general the inquiring but inexpert layman will find much here that he wants to know and which it seldom occurs to the vicar to tell him. There are sections on Church History, Church Government, the Ornaments of the Church and of the Ministers, the Bible, Prayer Book, and Hymn Book, all written in a pleasant style by one who has something of a flair for simple and compressed exposition. Space might perhaps have been found to say more about the Evangelical Revival and something about the Ecclesiastical Commission and Bishop Samuel Wilberforce in the historical section, had the obscure subject of medieval liturgical colours been dismissed more summarily in a later section. Again, one may feel that Dr Happold is more dispassionate about the Reformation than it is possible to be. Yet his book is within its limits, which will have been sufficiently indicated, usually well pro-

portioned, and, whatever the questions that the pastor and teacher thinks that his students ought to ask, the questions with which it deals are, in fact, the sort of questions that they do ask.

WIGAN. FRANK BENNETT.

THE SILVER CHALICE. A novel by Thomas B. Costain. Hodder and Stoughton. 15s.

The publishers of this book classify it with the religious novels such as *Quo Vadis?* and *Ben Hur*, and it is, like those celebrated works, a historical romance set in the first century A.D. against a background lurid with persecutions of the Apostolic Church amid the orgies and squalors of the Roman decadence. Mr Costain's picture of the times is enriched with abundant detail from the historic and archeological records, synthesized by a vivid imagination and much theatrical ingenuity: in short, he tells a good story. The glimpses of the principal Apostles are managed with discretion: the appeals to religious sentiment, which are numerous, will be found inoffensive and sometimes effective. It is not unlikely that this novel's outstanding success in America will extend further in the English-speaking world.

The author has also managed to keep his narrative free from religious implications either definite or deep enough to be unacceptable to any potentially large body of readers who respect the traditions with which it is concerned. This was the easier to do, however, since there is a lack of depth in his characters, which are effective enough, but only at the level of the movie screen. Nor is the plot of a much higher order. The concealment and the defence of the Cup of the Last Supper (a relic which is treated with perfect reverence throughout) provides occasion for all the conventional excitements of a hidden treasure story; the love-match between the young Greek sculptor and a supposititious granddaughter of Joseph of Arimathaea is complicated by the young man's entanglement with another lady, who is the alluring accomplice of Simon Magus. The way in which this situation is developed wafts more than a faint odour of Hollywood. Its translation into the scenario of another "stupendous religious drama" is however likely to be postponed by the recent filming of *Quo Vadis*, perhaps long enough to be forgotten. Let us hope so: a screen version would be pretty certain to commit ineptitudes which the book does not exact from the imagination of its readers. Religio-historic fiction has doubtless a legitimate function in the present age; and this is not a bad example of it.

LONDON. PHILIP MAIRET.

THE NAMES OF JESUS. By Vincent Taylor. Macmillan. 12s. 6d.

In forty-two brief sections Dr Taylor discusses the titles applied to Jesus in the New Testament, including some which are rather descriptive epithets than formal titles. The book is designed as the

first of a trilogy, to include also volumes on the Life of Jesus and the Person of Christ. The reader will discover he has before him no mere dictionary, but the outline of a theory of development. "The Messianic idea was the temporary mould in which the significance of Jesus was expressed", but it was "cracked and broken by Jesus himself" (p. 68). Messianic titles were steadily replaced by names of "societary or communal significance" and by soteriological and Christological names. The title "Christ" survived only by being transformed into a personal designation. In this development the purely theological motive was less important than the liturgical and devotional.

Dr Taylor gives a very good picture of the mind of the primitive Church at work, struggling, adapting, and experimenting, in its effort to express the reality of Christ, known in the flesh, in the glory of Resurrection, and in the experience of worship. It would be a pity to use this book for reference only (for which its lack of a Biblical index handicaps it). It repays reading through.

Titles not discussed include: dayspring, daystar, faithful witness, heir of all things, Nazarene, our Passover, the elect; and two applied implicitly in St Matthew: Emmanuel and governor. These seem to deserve mention as much as some which find a place in the book.

It is strange to read (p. 166) that St John's bold appropriation of the name "The Word" blazed a path which ultimately led to Nicaea, when this very title was deliberately excised at Nicaea from the Creed of Eusebius. And it is misleading to say (p. 18) that "Mashiah" was used in the Old Testament "above all of the expected Scion of David through whom, it was believed, God would deliver and rule His people", for it is most doubtful whether the writers of the Old Testament ever used "Mashiah" of an eschatological saviour, whatever later interpretations may have been put on their words.

GRAHAM NEVILLE.

SHEFFIELD.

REASON AND REVELATION: A Question from Duns Scotus. By Nathaniel Micklem. Nelson. 8s. 6d.

INTERPRETING THEOLOGY 1918–1952. By Daniel Day Williams. S.C.M. Press. 10s. 6d.

The primary title of Dr Micklem's book would suggest one more contribution to the current debate about the rightful basis of a truly Biblical theology. But its subtitle shows at once that it belongs to a different—and for most readers far less familiar—world. The book is divided into three unequal parts. The first part consists of an exposition of the first question from the Prologue to the Opus Oxoniense. It is an advantage of the scholastic method that it sets out at the very beginning in precise form and without adornment the questions with which it proposes to deal. The question discussed in this work is set forth as follows: "Whether it is necessary for man in this present life to receive some special doctrine by supernatural inspira-

tion." Dr Micklem then proceeds to lead us through the abstruse and intricate discussion of the question by a method which is part translation, part paraphrase, and part commentary. It is a difficult task, but successfully done. To those whose minds have not been moulded in the Aristotelian school, although the problem seems important, the course of the argument appears strangely far-away and unreal. Conscious no doubt of the inevitability of such a reaction, Dr Micklem has provided as a second section of the book a brief epilogue in which he compares Duns's approach to the problem with that more characteristic of our own times. He suggests that a part at least of the apparent unsatisfactoriness of the argument arises not only from unfamiliarity with the terminology and method of the discussion but also from the fact that the wrong question has been formulated at the start. The question assumes that any revelation there may be will be in the form of doctrine, and therefore precludes from the outset any consideration of revelation in personal as opposed to propositional terms. Dr Micklem complains in his preface that few theologians and fewer philosophers to-day study Duns; but his own exposition of him seems to show that his work must necessarily remain of academic and historical rather than of current theological and philosophical interest. The third section of the book consists of a working text (without apparatus or notes) of the question expounded in the main body of the book.

If Dr Micklem's book seems at times to belong to a far-away and leisurely age, in Dr Williams' book the rush and fever of our modern society press all too heavily upon us. This work (originally published in America under the title *What Present-day Theologians are Thinking*) is an attempt to describe the main trends of theological thought since the publication of Karl Barth's Commentary on the Romans in 1918. Dr Williams is concerned to show how these trends of thought are influenced by and representative of the philosophies of their time, particularly that of existentialism. Barth and Brunner, Tillich and Niebuhr, with a large (perhaps too large) supporting cast, appear and disappear upon the scene with a somewhat bewildering and overpowering rapidity. Its great virtue is that it does present theology as a living issue, as the struggle of Christians to find adequate expression for the setting forth of that faith by which they live. It will be of service to those many who are looking for brief pen-sketches of recent leaders in theological thought on the Continent and in America.

Ridley Hall,
Cambridge. Maurice Wiles.

Saint Augustine's Encheiridion, or Manual to Laurentius concerning Faith, Hope, and Charity. Translated with Introduction and Notes by Ernest Evans. S.P.C.K. 15s.

Augustine's *Encheiridion* was called by the Maurine editors "a truly golden work, deserving to be kept in the hand day and night"; and Harnack in his *Dogmengeschichte* gave it the singular honour of

fifteen pages of analysis and discussion. For all that, it is a disappointing book. Professedly a manual of Christian fundamentals in the form of an exposition of the Creed, it is conspicuously lacking in proportion. More than half of it is occupied with detailed discussions of evil, error, sin, remission, and predestination—in fact, with problems which were occupying the writer's mind at the time of writing. There is nothing on the doctrine of the Holy Spirit, and even charity itself is treated perfunctorily. It is hardly correct to describe it as "the only work of St Augustine which treats of the Christian life as a whole". The *De Agone Christiano* does that. But the fact is that Augustine was not at his best when compression was called for.

Dr Evans's translation is careful and accurate, but follows the Latin so closely as to make it decidedly less readable than the version by Dean Arand recently published in the American series of "Ancient Christian Writers". The Fathers need to be presented in an English dress that is natural and idiomatic, if English-speaking readers who cannot study them in the original languages are to be encouraged to do so in translations.

The introduction, while recognizing the defects of the book and the unsatisfactory nature of many of its arguments, says what can be said for Augustine's determination to "face facts squarely". It is misleading to attribute to the Manichaeans "an inability to distinguish good and evil except in terms of spirit and matter" (p. xiv); and the account of Donatism on pp. xvii and xviii should be treated with caution. The brief notes are generally adequate, though Dr Evans is mistaken about Augustine's interpretation of *in quo omnes peccaverunt* in Rom. 5. 12. (See e.g. *Contra Duas Epistolas Pelagianorum*, iv. 7.)

The published price—15s. for 160 pages in cr. 8vo—would seem almost prohibitive even in these days.

Trinity College, Cambridge. J. Burnaby.

Religious Life. Obedience. Blackfriars. 16s. 6d.

This is the third volume on the Religious Life to be translated from the French, the results of a Conference held in Paris, in 1950, on the subject of "Obedience and the modern nun". In spite of the unevenness of the style, it should prove very useful to those who have to deal with situations arising from the vow of obedience.

The Preface quotes Pius XII as saying, "We find in the institutions of religious women elements which are in themselves unnecessary and bring no advantages . . . these are no longer of use. . . ."

It should be said that the Conferences refer especially to women and, in some cases, the situation applies only to France. But principles are laid down and the doctrine of obedience brought into a convenient compass by competent theologians.

After sections on History and Doctrine, Part 3 deals with Psychological Maturity and Part 4 with practical problems. It is Part 3 that

will be of most value to the Priest-Confessor called upon to give guidance to women, whether technically "religious" or not; for the psychological principles are the same in both cases.

Admittedly, this is a specialist's book, but it has much stimulating material for the general reader. Such matter as Obedience and Totalitarianism: Women and the Priesthood. "Church authority in the last resort is never women's affair." And perhaps most important of all, the warning that in women "it is a gross error to confound the psychological disposition (of obedience) with the virtue".

TUNBRIDGE WELLS. B. M. OMAN.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

ALLEN AND UNWIN: Maurice Goguel, *The Birth of Christianity* (42s.); P. T. Raju, *Idealistic Thought of India* (42s.).

AMERICAN SCHOOLS OF ORIENTAL RESEARCH: O. R. Sellers and D. C. Baramki, *A Roman-Byzantine Burial Cave in Northern Palestine* ($1.50).

ADAM AND CHARLES BLACK: Gregory Dix, *Jew and Greek— A Study in the Primitive Church* (12s. 6d.).

BLACKFRIARS PUBLICATIONS: A.-M. Roguet, O.P., *Holy Mass: Approaches to the Mystery* (7s. 6d. and 5s.).

BLACKWELL: Jaak Seynaeve, W.F., *Cardinal Newman's Doctrine on Holy Scripture* (£3 3s., sewn; £3 10s., bound).

CAMBRIDGE UNIVERSITY PRESS (for UNIVERSITY OF CHICAGO PRESS): Charles Hartshorne and William L. Reese (Ed.), *Philosophers Speak of God* (56s. 6d.).

COLLINS: Gerald Vann, O.P., *The Water and the Fire* (12s. 6d.).

EDITION SYNODALE (SOFIA): C. N. Ghiaouroff, *Le Jour de la Sainte-Cène* (n.p.).

FAITH PRESS: C. K. Francis Brown, *A History of the English Clergy, 1800–1900* (17s. 6d.).

HODDER AND STOUGHTON: Roland H. Bainton, *The Reformation of the Sixteenth Century* (20s.).

INTER-VARSITY FELLOWSHIP: Douglas Johnson, *The Christian and his Bible* (6s. and 3s. 6d.).

LUTTERWORTH PRESS: Jean-Louis Leuba, *New Testament Pattern—the "Catholic" and "Protestant" Dualism* (17s. 6d.); Arnold Ehrhardt, *The Apostolic Succession in the First Two Centuries of the Church* (16s.).

MOWBRAY: Peter Green, *Fishers of Men* (5s.).

OXFORD UNIVERSITY PRESS: G. D. Kilpatrick, *The Trial of Jesus* (3s. 6d.).

RIDER AND CO.: William A. O'Connor, *Psychology without Tears* (12s. 6d.).

S.C.M. PRESS: Alan Richardson, *Genesis I–XI* (7s. 6d.); Norman Snaith, *Mercy and Sacrifice* (7s. 6d.); Claude Welch, *The Trinity in Contemporary Theology* (18s.); John F. Sleeman, *Basic Economic Problems* (10s. 6d.); A. Allan McArthur, *The Evolution of the Christian Year* (15s.); Matthew Spinka, *Advocates of Reform: From Wyclif to Erasmus* (30s.); John H. S. Burleigh (Ed.), *Augustine: Earlier Writings* (30s.).

SHEED AND WARD: Leo Frese, *A Man Approved* (7s. 6d.); Henri de Lubac, S.J., *Aspects of Buddhism* (12s. 6d.).

SOCIETY FOR THE EQUAL MINISTRY OF MEN AND WOMEN IN THE CHURCH: Edith Picton-Turbervill, *Should Women be Priests and Ministers?* [A new edition of articles contributed in 1916 to *The Nineteenth Century*] (2s. 6d.).

S.P.C.K.: Will Quinlan, *The Temple of God's Wounds* (7s. 6d.); C. H. G. Hopkins (Ed.), *The Parish Church and the Young Worker* (2s. 6d.).

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